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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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From an English Work.

## HISTORY OF THE CHURCH. Continued.

Gregory the creator of the Papal system.—Title of Ecumenic Bishop—Power of the Keys—Apostolicity and  
Diocesan.

### ELEMENTS OF PAPACY.

If, then, it be not incorrect to date the modern history of the Catholic Church from this epoch, it will be reasonably inquired what elements then existed, or, at least, what indications may be discovered, of the monarchical or *papal* government, which formed the characteristic of the Communion in later ages? We shall, therefore, proceed to point out such of these as were most perceptible during the time of Gregory. We have noticed an early jealousy subsisting between the Sees of Rome and Constantinople, and the sort of superiority which was conferred upon the former by the council of Chalcedon. It appears, too, that St. Leo was addressed by certain oriental correspondents by the title of Ecumenic, or Universal Patriarch, though his immediate successors refrained from adopting that lofty appellation. Matters rested thus till the year 588, when the Emperor Maurice conferred that same title upon his own Patriarch John, commonly called the Faster,\* an austere and ambitious prelate. Pope Pelagius opposed those pretensions; and, eight years afterwards, the contest was much more vigorously renewed by Gregory. In 595, he addressed five epistles on this subject to John himself, to the Emperor and Empress, and to the rival Patriarchs of Alexandria and Antioch; in all vehemently inveighing against the arrogance of the Faster, and professing the very purest spirit of Christian humility. In his letter to the Emperor he declares that the public calamities are to be ascribed to no other cause than the ambition of the bishops. "We destroy (he says) by example that which we preach in word; our bones are consumed with fastings, and our soul is pulled up with pride; beneath the meanest garments we conceal a haughty heart; we repose on ashes, and we pretend to grandeur; under the aspect of the sheep we nourish the fangs of the wolf." (He proceeds to) "Pio direction, and primacy of the whole Church has been given to St. Peter; nevertheless we do not call him the Universal Apostle, and yet the holy man John, my brother, is ambitious to be called the Universal Bishop."† To Constantinople he mournfully complains of the insult which has been offered to the See of Rome; and while he humbly confesses "that the sins of Gregory have merited such chastisement," he reminds the Emperor that St. Peter at least is sinless, and undeserving the outrage which had been offered him. From these and others, even among the few passages which we have cited from Gregory's writings, it appears that the ground on which the Church of Rome rested its assertion of supremacy was already changed very essentially. In its early days the sort of superiority which it endeavored to assume was founded for the most part on its imperial name and dignity; but when that basis was overthrown by the conquests of the barbarians, another was substituted, of which the purely spiritual nature was admirably calculated to impose upon the ignorant proselytes. The name of St. Peter became more venerable than that of Augustus or Trajan; and his chair, as it was occupied by the successors of the Apostle and the vicars of Christ, inspired a deeper awe into the blind and superstitious multitude, than the throne of all the Cæsars. This change, no doubt, was gradual—it cannot entirely be ascribed to Gregory, or to any other individual; indications of that assertion may even be discovered in very early ecclesiastical writers; but that Pope exerted himself more than any of his predecessors to confirm it, and to give to that uncertain ground-work a stability which has enabled it to support the mighty papal edifice for so many ages.

It has also been observed that Gregory was the first who asserted the power of the keys, as committed to the successor of St. Peter, rather than to the body of the bishops; and he betrayed on many occasions a very ridiculous eagerness to secure their honor. Consequently he was profuse in his distribution of certain keys, endowments, as he was not ashamed to assert, with supernatural qualities; he even ventured to insult Anastasius, the Patriarch of Antioch, by such a gift. "I have sent you (he says) keys of the blessed Apostle Peter, your guardian, which, when placed upon the sick, are wont to be resplendent with numerous miracles."‡ We may

\* John the Faster, disputing an unmeaning title with Gregory, is assimilated by Baronius (ann. 595, sect. xiv.) to the apostate angel rising against the Most High God—a comparison not far removed from blasphemy. In more than thirty sections, which that historian devotes to the subject, he labors to depress the See of Constantinople even below that of Alexandria, and continually advances the obtrusiveness of Rome, as a proof of her rightful authority. However, it is true enough that the power of Rome was now growing real and substantial—a fact much more easily shown than either its antiquity or legitimacy.

† St. Gregory could not foresee that, within twelve years from that in which he was writing, the same title would be proudly worn by a successor to the chair of St. Peter (Boniface III.), though granted to that pontiff by an Emperor who disgraced human nature.

‡ Amator vestri, beati Petri Apostoli, claves vobis transmissi, quas super agros positis multis solent miraculis coronare. He addresses nearly the same words to an Andreas, a nobleman, with a similar relation. And in another epistle (to Theodorus) he coolly relates

attribute this absurdity to the basest superstition, or to the most impudent hypocrisy; and we would gladly have preferred the more excusable motive, if the supposed advancement of the See, which was clearly concerned in these presents, did not rather lead us to the latter.

Two descriptions of papal agents rise into notice during the pontificate of Gregory—the Apocrisarii (Correspondents,) who acted as envoys, or legates, at the Court and at the See of Constantinople; and the Defensores, or Advocates, who, besides their general commission to protect the property of St. Peter, appear to have been vested with a kind of appellate jurisdiction, which might sometimes interfere with that of the bishops. The former of these appointments tended to raise the external dignity of the See; the latter to extend its internal influence. Again, we find sufficient evidence in the records of this age, that a practice which afterwards proved one of the most fruitful sources of papal power, was already gaining ground—that of appeal from episcopal decision to the Roman See. It does not, indeed, appear that it was founded on any general law, civil or ecclesiastical; but it proceeded very naturally from the *præjudice* attached to the name of Rome, and the chair of St. Peter; and it was carefully encouraged by the See, whose authority was immensely augmented by it. Before we quit the subject of papal aggrandisement, we shall mention one other circumstance only. Great relaxation in the monastic discipline of the age justified the very sedulous interference of Gregory to restrain it; and so much address did that pontiff combine with his diligence, as not only to reform the order, but also to secure and protect it. For, while he enforced the severity of the ancient rules with judicious rigor, he took measures to shelter it from episcopal oppression, and taught it hereafter to look to Rome for redress and favor. As none are ignorant how firm a support to papal power was furnished in later ages by the devotion of the monasteries, it is important to record the origin of that connexion; and it is difficult to discover any earlier trace of it than that which we have mentioned.

Gibbon, who has drawn with vigor and impartiality the character of Gregory, has probably over-rated his qualities when he designates him as the *greatest* of that name. It is very true that the mixture of simplicity and cunning, of pride and humility, of sense and superstition, which singularly distinguished him, was happily suited both to his station and to the temper of the times; and it might perhaps be pleaded, that he did no more than yield to that evil temper, when he gave sanction to opinions and usages which were at variance with the spirit of Scripture. But this was to consult his present convenience or popularity, not his perpetual fame. Those who follow the stream of prejudice may be excused or pitied, but they can establish no claim to *greatness*, no title to the respect or gratitude of a posterity to which they transmit, without correction, the errors or vices of their ancestors. So far as he applied himself to remedy those vices or imperfections, so far as he reformed the discipline and repressed the avarice of his clergy, and introduced such improvements into other departments of the system as were consistent with the Gospel truth on which it stood, his name is deservedly celebrated by every honest Christian; but his eagerness in the encouragement of superstitious corruptions (for he was not even contented to tolerate, still less did he make any effort to repress them) must not be treated with indifference or indulgence; because the diffusion of error has a far more pernicious consequence in religious than in other matters. A mere speculative falsehood will mislead the understanding of the studious, but it will not reach his principles of action; a wrong political principle will unquestionably influence for a time the happiness of a nation; but on the discovery of its falsity, it is not difficult to modify or reject it, because it can seldom become rooted in the habits or the prejudices of the people. But the religious impostures which were authorized and propagated by Gregory, affected not the belief only, but the conduct and character of the

prophets which had once been performed by one of those keys upon a Lombard soldier. Baronius, ann. 595, sect. iv., ann. 597, sect. xiv., ann. 591, sect. vii., viii. The historian (in the first of those places) eagerly attaches to the keys the notion and omen of *possession*, which probably did not occur to a Pope (even to Pope Gregory, in the sixteenth century).

\* Baron, ann. 598, sect. xv. xix. Gibbon (chap. xlv.) considers them to have possessed not a civil only, but a criminal jurisdiction over the tenants and husbandmen of the Holy See.

† The bishops of Italy and the adjacent islands acknowledged the Roman Pontiff as their special Metropolitan. Even the existence, the union, and the translation of episcopal seats was decided by his absolute discretion; and his successful inroads into the provinces of Greece, of Spain, and of Gaul, might countenance the more lofty pretensions of succeeding popes. He interposed to prevent the abuses of popular elections; his zealous care maintained the purity of faith and discipline; and the apostolic shepherd assiduously watched over the faith and discipline of the subordinate pastors." Gibbon, chap. xlv.

‡ His humility sometimes descended to baseness. The abject adulation with which he courted Phocas, the usurper of the Eastern throne, the most execrable parricide in history, proves (as Bayle has malignantly remarked) that those who prevailed with him to accept the Popedom, knew him better than he knew himself. "Il voyoit en lui le fonds de toutes les ruses et de toutes les sottises dont on a besoin pour se faire de grands protecteurs, et pour attirer sur l'Eglise les bénédictions de la terre." The motive of his flattery was jealousy of the Patriarch of Constantinople. He addressed, with the same servility, Brunehaut, a very wicked Queen of France, and again found his excuse in the interests of his church.

§ In his Epistle to the King of England, Gregory (cited by Baronius, Ann. 601, sect. xix.) thus expresses his own millennial opinions. "Besides, we wish you (vestram gloriam) to know, as we learn from the words of Almighty God, in the Holy Scriptures, that the end of the present world is already near, and the kingdom of the Saints is at hand, which can know no end. But as the end of the world is now approaching, many things hang over us which before were not,—to wit, change of atmosphere, and terrors from Heaven, and unreasonable tempests, war, famine, pestilence, and earthquakes,—which however shall not all fall out in our days, but will certainly follow afterwards." The caution of the concluding sentence would almost prove the Pope's distrust in his own prophecy.

greater portion of Christendom through a long succession of ages; and while their certain and necessary tendency was to debase the mass of believers, and to deliver them over in blindness and bondage to the control of their spiritual tyrants, their final and most disastrous effect has been to enlarge the path of infidelity, by dissociating the use of reason from the belief in Revelation.

(To be Continued.)

We have been put in possession of the Rev. Dr. Philip's Letter to the Society of Inquiry on Missions in the Princeton Seminary. The Doctor has long resided as a missionary at the Cape of Good Hope, and is general superintendent of the Missions of the London Society at the Cape. His great experience and observation enable him to form correct opinions upon the subject of which he treats; and we give the extract below, as coinciding with our own long established views of the necessity of depending mainly upon native agents to supply the heathen world with the Gospel; instead of the mistaken calculations which some have made, of sending one missionary from Christian lands, to every one thousand heathens in the world: for however desirable such a consummation might be, it is not (in our opinion) an event within the compass of human possibilities. The sooner therefore the views of Dr. Philip are adopted and acted upon, the sooner will all nations call Jesus blessed. We think the facts connected with our Burman, and every other oriental mission, fully sustain these views.

I shall here confine myself to one aspect of the subject—the importance of raising up in savage or barbarous countries, with the least delay that is possible, a Native Agency.

You may as well think of supplying all the continent of Africa with bread or corn from Europe, as to supply it with teachers and the means of instruction from Europe. The seed-corn may be furnished; but it never can become general, unless it shakes, and stocks the country to which the first handfuls are carried. This great object has hitherto been too much neglected in missionary work. The work of God in the conversion of the world has never been carried on to any extent without a native agency; and that work has always prospered in proportion as that agency has been numerous and effective. The Apostles preached the Gospel within the pale of the civilized world, ordained Bishops and Elders in every city in which churches had been formed, and left the newly appointed office-bearers to carry on and extend the work of God, while they employed themselves in preaching the Gospel in the regions beyond them. Even at the period of the reformation, the reformers could have done nothing without the sympathies of the people, and without a native agency. In countries which have been civilized by Christianity, agents are easily found in a great measure prepared, and what is wanting is easily supplied. But in savage and barbarous countries, we can only look for a native agency by the general education of the people. I say general education; for we have found by experience that we must raise the community itself to a certain level, before such an agency can be found as will prove to be of any efficiency in the general spread of the Gospel. When the power of religion is first felt in its quickening influence at a missionary station, the change is so marked, that the individuals thus awakened are frequently the means of communicating what they have felt to others; but in persons of this description there is so much ignorance mixed with their new light, as much of the old leaven remaining, and the fancy is so much more powerful than the judgment, that they constantly stand in need of their teachers to watch over them; and few of them indeed can be appointed as authorized teachers of others.

To raise such a community or people in the state I have described by education, the work should be begun as soon as possible. If the children of parents in such a state of society are not put under instruction till they are 7, 8, or 9 years of age, after all the education which can be given them they will differ very little from their parents. Conducting our schools on this plan, generation after generation will pass away under the most discouraging circumstances to the ordinary observer. In 1819, education had made little progress among the Hottentots. Something had been done, but nothing in proportion to what might have been expected, or that could be turned to any account; and many engaged in the missionary work assured me that I should never be able to raise up a native agency to assist us in the work among the Hottentots. Such a prophecy under such circumstances could not fail to insure its own accomplishment; for I have invariably found where a missionary despaired of improving the condition of the natives, he was invariably false to effect the object. But we had at that time an example of a native boy at Paarlshoop conducting a small school to my satisfaction; and it was evident to me that there was no solid ground for the objection; and that if we failed in this object, our labor would prove in vain in the end. The schools then at Bethelsdorp and Theopoli were in a very low state. The parents felt no interest in the education of their children; the attendance was very irregular; indolent habits had been contracted before the scholars came under instruction; and it was difficult to say from the appearance of the schools whether the children or the masters found their books the most irksome. From the want of laborers, and other business of paramount importance upon my hands, nothing could be done to improve the schools till 1821. From that period, through the means which were adopted, the schools were better attended, and a degree of life and animation was thrown into them, which encouraged our hopes. About this period my arduous conflict with the local authorities and the colonial government commenced; and the attention of the missionaries was withdrawn from the schools, being almost entirely occupied in correspondence with the constituted authorities of the colony, and executing their commands; which were often multiplied with no other apparent view but to annoy them and drive them from their stations. During that struggle the importance of the schools was not, however, lost sight of; but owing to various causes I need not enumerate, much less was done than I wished to see effected.

As an illustration of the principle I have laid down, I shall give you a brief account of the state of things now at the Kat River settlement, on the borders of Caffraria. This settlement was begun in 1820. It was in that year that the Caffers were expelled from it; and the peopling of it with Hottentots appears to have been an after thought. The plan was

suggested to the colonial government by Captain Stockenström, the Commissioner General on the frontier district; and it was urged by that gentleman on sound political views, which were accepted by the colonial government. When the plan was arranged and agreed to, the Commissioner General visited Bethelsdorp and Theopoli, two of our missionary stations; and by his persuasion 144 families, including the most respectable families at those institutions, went to settle in this new territory. The plan was, to settle the Hottentots in small villages, and to give them a property in the soil. The families from our institutions were soon joined by others who had never been at any missionary institution, and of this latter class there are now between 3 and 4000 in the district. I visited this people early in 1830, and I then viewed with pleasing surprise their industry, the spirit of hope by which they were animated, their anxiety for a religious teacher, and their determination to have education for their children. One woman I found surrounded with 50 children, in a place where they were literally wedged together, so that one could not move without disturbing the whole mass; and with the leaves of a New Testament, which were all the lessons she had to set before them. At all the other locations where I found Hottentots from our institutions, I found the same desire for the instruction of the rising generation. But it was not till Mr. Read (who is now the missionary settled in that district) went among the people, that we could do any thing efficiently to aid them in the desire manifested by them for their own improvement and the improvement of their children. On my late visit to that district in 1832, the expectations excited by what I saw in 1830 was in every respect more than realized. The exertions the people had made to lead out the water, of which they have an excellent supply, for the purpose of irrigation, the lands they had brought under cultivation, the houses they had erected, and the decent clothing in which they appeared, with the improvement I remarked in their habits of thinking, in their address, and in the self-respect they discovered—evinced a general improvement that afforded me the most exquisite pleasure. At Philippi, the location at which the missionary resided, there was an infant school, very ably conducted, and a sewing school, by the Miss Reads, and a school on the British system taught by a Hottentot boy, including both together about 140 children. At one location where the whole of the party had been Bushmen, and were in a state of nature when they settled in the district, I found a Hottentot schoolmaster, who belonged to Bethelsdorp, and a Christian people. This man was introduced among them by Mr. Read; he had been the means of bringing most of the old people to the knowledge of the truth; he kept Divine service among them, except on the first Sabbath of the month, when all that could travel so far went to Philippi to the Lord's Supper; and he had a day school in a flourishing condition. On this visit I established several infant schools, which are conducted by young people formerly at the missionary stations, and who have been instructed in the infant system by the Miss Reads. The people have plenty of food, and it is surprising to see how well they are clothed; but they have not yet money in general, and cannot therefore do every thing they wish to do. The plan I adopted in establishing schools among them was as follows:—The people furnish the teachers with land and plough, and sow and reap it for them, or they supply them with food; and I allow each teacher 1s. 6d. or 2s. a week, to purchase clothing for them. On this principle eight schools were established in the district on my last visit to it. The economy and the means by which we are enabled upon this system to multiply the means of instruction, are too obvious to require further illustration. Many of these native teachers fill their spheres of labor with as much efficiency as many persons we get from Europe might do, and we can with the salary of one European teacher, employ 20 or 30 such teachers. Besides the number of such teachers that we can employ instead of one, we have no expense of outfit, passage money, and their widows and orphans are no charge to the society. Looking at the scenes this district presents, and particularly at the schools, with the pleasure they were calculated to inspire, my pleasure was not without some regret. Had I been wagnly supported in my views seven or eight years ago, and had I met with that co-operation I wished for, instead of eight or nine schools conducted on this principle, we should have had five times the number.

The religious aspect of the district was not less encouraging than the thirst of the people for the education of their children. The public ordinances of the Gospel are on the Sabbath well attended. The Rev. W. Thomson and Rev. J. Read are the ministers of the district, and they hold service at two different locations apart from each other. The Sabbath I was at Philippi the congregations might be about 1000 people, and I do not know that ever I was more affected than on seeing this people on the Sabbath morning coming from the different locations in groups, well dressed, and in the most decent and orderly manner, at the sound of the church bell. In conversing with the people, the leading feature of their piety appeared to be gratitude to God, which was often manifested by tears, when they contrasted their former bondage and wretchedness with their present prosperous condition. To enter into their feelings, and to form a proper estimate of what has been done for them by the instrumentality of the missionaries, it was necessary to keep in mind what they were before the missionaries came among them. We now compare all we see among them with nothing. When our missions commenced among those people, they were in a condition much worse than that of common slavery; they were without any religion, without morals; without one yard of cotton or woollen cloth, and I may say naked, without property, living in licentiousness and drunkenness, and without any desires excepting such as terminated on earthly gratification.

The morality of this district cannot be omitted in our present estimate; and to illustrate this it is necessary only to say that the work of God among the people and in the schools is carried on chiefly by the people who were from Bethelsdorp and Theopoli. They are the leaven which is leavening the whole lump. At each of the locations where these people are placed, they are active in schools, and in bringing others under the means of grace. From the church at Philippi several of the office-bearers and other gifted individuals visit on the Sabbath the distant locations, and many of them preach, perhaps with much more effect to their own

countrymen than persons of superior education would do, and who from the nature of their very education, and their ignorance of the customs and modes of thinking among the people, might not have the same access to their understandings and their hearts.

While education of the people as a whole is pursued as of paramount importance, the Christian minister is not to allow himself to sink into the mere schoolmaster. Those who are advanced beyond childhood, and who may never be taught to read, are to be objects of his Christian solicitude, and are to be brought under the influence of Christian principles for their own sakes, and for the influence they have over the rising generation. And it is by the oral instruction of the missionaries, any reasonable hope can be entertained of bringing them within the rule of the Christian church. The instructions given to them need not occupy much of the missionary's time in the usual mode in civilized countries of preparing sermons and addresses for them. Provided he can speak to them in their own language, the simpler, the shorter, and the more familiar his addresses are, the more effective they will be. Conversation and a conversational mode of preaching, is the best suited for their condition; and the missionaries who have followed this plan have been the most successful.

In raising up and keeping in operation an effective agency, the public ministrations of the word of God are necessary. When religion has made some progress among a savage or barbarous people, it is under the public administration of the word of God they receive those elevated sentiments and accessions of Christian zeal, which exercise their benevolence to their fellow men, and preserve alive in their minds those spiritual energies which carry them forward in the exercises and labors of Christian love. The efficient ministry of the Gospel in public, and in the social meetings of the people is like the action of the heart to the human body, it is from it, that health and life are diffused over the whole body. But the missionary will do very little good who considers his duty at an end when he has done preaching to the people. It is not enough for him to say: I have preached the Gospel to the people: I have set before them the words of life and death: I have told them what to do and what to practice. He must ascertain whether the Gospel is received, whether the evils against which he has warned them have been shunned, and whether the duties he has enjoined upon them have been put in practice. He may not immediately see the signs of conversion, and in many cases he may have to wait long for them. But there is a diversity of means besides preaching, that he must employ in his work; to all these he must be attentive, and into all these he must be constantly breathing a spirit of life. In training up an effective agency, the gifts and graces of the different members must be called forth into exercise, and it is when they are thus employed that he fits them for being useful to each other; and it is from those that make the greatest improvement that he is to select individuals for special purposes. An efficient agency will be looked for in vain, if suitable means are not thus employed to secure it.

By the blessing of God upon the ordinary means employed to evangelize the heathen, men who have never been taught to read may be very useful in the church, and to those around them; but without the education of the rising generation, this kind of agency can never be extensively useful: teachers cannot be raised up to continue the work of God in a heathen country; and after all the money which may have been expended upon them, the cause is in danger of perishing, and in such places it may ultimately die away. From what has been said, one thing is clear, that to carry on and extend the missionary work we must have Native Agency; and that to procure that agency the work of education among the heathen cannot be begun too soon, nor carried on too extensively.

## From the Religious Narrator, SHOULD THE BAPTIST GENERAL TRACT SOCIETY PUBLISH TRACTS ON GENERAL SUBJECTS?

This question was alluded to last week, and communications in reply—requested. We have met nothing more to the purpose than the following extract from a speech, delivered at the Anniversary of the Society, January 5, 1830, by the Rev. R. W. Cushman. It is here submitted to the reader.

"What is the necessity of having a society in the Baptist denomination, for the publication of religious tracts, while there is a society already in successful operation, which unites the endeavours of almost every denomination of Christians in the country, in the publication of that only which the Baptists approve?"

As this question has been more frequently asked than correctly answered, it is feared that erroneous impressions have, to a considerable extent, obtained among our brethren of other denominations. If such is the fact, those impressions ought to be corrected. If it is a duty of divine injunction, to give to every man that asketh us, a reason for the hope that is in us, with meekness, it can be no less a duty of divine obligation, to give to that portion of the Christian public from whom those inquiries proceed, the reasons of our *doings*, with meekness, and with candor. At the time this society was formed, I confess, sir, I was opposed to it; and I continued unconvinced to its existence for several years after its formation; and it was not till I had considered attentively the state of the Baptist churches of this country and their wants, that I could reconcile myself to our denomination should have any thing to do with any other Tract Society than the American. But I also confess, sir, that although I am still as firm a friend of that society as I ever was, I am now, and have been for some years, settled in the conviction of the imperious necessity of a Society for the publication of Tracts, within the bosom, and under the control, of the Baptist denomination. There were, in 1822, two years before this Society was formed, one thousand two hundred and twenty Baptist churches in the United States, more than there were pastors to feed them. Many hundreds of these had not the opportunity of hearing more than one sermon in a month: and many others not more than two, or three, in a year. The great and good Shepherd, who beholds with compassion, these multitudes scattered over our mountains and valleys, has, we believe, made it the peculiar duty of the more favored churches of the denomination to sympathize with them, and to extend the hand of relief to their want:







## From the Christian Watchman.

## MISSION TO SIAM.

It will be recollected that the Rev. John Taylor Jones had been designated to commence a Christian Mission in Siam. No doubt he has begun his operations there, and we hope with encouragement under the blessing of God. Our friends will be pleased to learn some particulars from him in his own language. Bankok, where he commences his mission, is the capital of Siam, and has four hundred thousand inhabitants.

Extract of a letter from the Rev. John Taylor Jones, to the Pastor of a church in Boston, dated Singapore, Feb. 25, 1833.

"After a delay here for more than three months, we expect to embark for Bankok to-morrow evening. Our commander is an American, (Burgess). We have endeavored to make our stay here subservient to the immediate promotion of Christianity, by weekly preaching—and to our ultimate usefulness in Siam, by a daily study of the Siamese language. Our facilities are not the best, and yet, in most respects, as good as can be had at present.

The spirit of enterprise among American Baptists, as disclosed in the proceedings of Tract, Education, and Missionary Societies, published in the papers and reports, is animating. If their prayers and faith are commensurate with their activity, they will do much. I delight to see young men come forward in such a cause. I feel, cheering to see the names of some, who when I left America, had no interest in the cause of Christ, now employing the vigor of their early manhood in the noble endeavor to spread the influence of heavenly truth far and wide. I hail the Tract Society, lately formed in Boston, as destined to achieve a vast amount of good for other nations, and trust that hereafter some streams from that fountain will convey fertility and life even to Siam.

In America, the foundation has long been laid. They are now rearing a noble superstructure. May they be kept humble, and give all the glory to God. In Siam it is far otherwise. The foundation is yet to be laid, and Oh! how much wisdom it requires to lay it aright! Let unceasing prayers ascend for you, direction by "the wisdom that is from above." Much time, perhaps many years must pass before even the rubbish can be removed. Though the difficulties are great, we do not go desponding. Our confidence is in God, and the excellency of our cause cannot hurt us." Success, however deferred, is certain. "The council of the Lord, that shall stand." O had we more of the "mind that was also in Christ Jesus," then should we have no occasion for despondency. Thanks to our God, success is not demanded of us, nor are we required to propagate a religion devised on earth! Pray that we may be humble and diligent. We are greatly refreshed by the assurance that you do remember us in the closet and in the great congregation.

P. S. Know that some Christian friends have sometimes a desire to testify their affection to Missionaries, and the Christian cause, by sending some small articles if they knew what would be acceptable. For their sakes allow me to say that we shall probably find use for a Geography for beginners, (Mr. Fowler's or Mrs. Willard's), an Arithmetic for beginners, (Fowler's and Culburn's), a few copies of Mrs. Judson's Memoirs, (any edition), and annually a ream of letter paper.—Such as I am writing on costs about eight dollars here. Other little works pertaining to intellectual or moral culture would not be amiss."

President Wayland and Rev. Mr. Pattison have happily succeeded in raising \$2500 in this city towards enlarging the library of Brown University, and they have a larger amount in prospect. Of the sum obtained, John Bowen, Esq. subscribed \$1000. We apprehend that when the addition is made to the library now in contemplation that our University will not be second to any literary institution in the United States for a thorough education.

We learn that more than 50 students have entered for the present term.

We would respectfully suggest one additional improvement to the gentlemen who are at the head of affairs there, and that is, that no more honorary D. D.'s be issued to Baptist preachers. Ought not this university to be an example, standing as it does at the head of the literature in our denomination?

Brother Wade acknowledges the receipt of about \$470 for the Burman Mission and more than sixty articles of jewelry for the same.—N. Y. Baptist Repository.

## ORDINATIONS.

Rev. James W. Green was ordained on the 11th of September, pastor of the 1st Baptist Church in Middlefield, N. Y.

Rev. W. K. Mott was ordained on the 29th of August, at the meeting of the Bridgewater Association, Penn. as an Evangelist.

On Wednesday the 11th ult. Rev. Loomis Ransted was set apart to the Gospel ministry, as pastor of the Baptist church in the village of Frankfort, N. Y.—N. Y. Baptist Register.

## CHRISTIAN SECRETARY.

HARTFORD, OCTOBER 26, 1833.

## WESTERN CORRESPONDENCE.

No. 1.

East Bloomfield, N. Y. Oct. 15, 1833.

Dear Brother,

I commenced, as you know, on Wednesday last a tour to the Western country, and I propose from time to time to give a few particulars of my journey. I reached our Association at Norfolk on the day of my departure from H. in season to listen to a part of the discourse introductory to business, and to participate in the deliberations of the day. By another hand you have doubtless been furnished with the details of the Session.

My journey to Albany on Thursday was quite pleasant. The British Consul, at New York, was in the stage. We found him to be an intelligent, well read, and agreeable companion. He gave us some interesting facts in relation to his native land, and assisted in making a decided infidel from West-Hartford, who occasionally obstructed his pious sentiments. The Consul is an Episcopalian. At 10 o'clock, on Friday, I took my favorite Rail Road car, and soon found myself in Schenectady.

My passage on the Canal was distinguished by nothing worthy of special note. We had on board, besides many passengers, \$120,000 in specie; but we found that money is not always an accommodation to one in travelling. In this instance it was quite in the way, and retarded our progress. We were glad to be freed, at Syracuse, from "beholding it with the eyes," and to exchange the valuable seats which it furnished us at the table for more comfortable chairs and settees.

I left the Canal at Jordan, and crossed over to the Stage road at Auburn. This is a flourishing town, containing several thousand inhabitants; five houses of worship; an Academy; a Theological Institution; and a Prison. The Auburn Prison, distinguished for its excellent discipline, is an immense pile of limestone, covering five acres of land, and surmounted by a singular dome, on which stands a brass sentinal in full uniform supporting arms. He has "eyes that see not," and he is so situated as to take a very general supervision of the concern. The keeper told me that these sombre walls enclose about seven hundred convicts. I regretted that my brief stay would not allow me to examine the interior.

The Baptists in Auburn are now erecting a Meeting-house of limestone, 80 by 56 on the Main Street. The Church consists of two hundred and thirty nine members. The pastoral office was not long since vacated by the resignation of Rev. Mr. Blair, and our brethren are anxiously looking for a successor. It is an important place. "Let the Lord, the God of the Spirits of all flesh, set a man over the congregation."

&c. I had a pleasant season in preaching here on the Lord's-day in a Hall fitted up for the temporary accommodation of the people.

On Monday morning, I left Auburn at 4 o'clock. Soon after the break of day crossed the Cayuga Lake on a bridge of more than a mile in length. The towns through which I passed during the day were new, flourishing, and remarkably beautiful for situation. Geneva stands at the head of Seneca Lake, a most delightful sheet of water. Among the public buildings, I observed the Geneva College in the hands of Episcopalians. A fellow passenger informed me that the average number of students is forty. There is but one edifice, and that is stone. The want of governmental patronage is said to be the reason of the slow progress of the Seminary. Episcopal and Baptist Literary Institutions in this country receive but little pap of this sort to nourish them.

Canandaigua is a Shire town, and also stands on a Lake. Every thing bears the impress of industry, enterprise, and wealth.

I arrived at East-Bloomfield about 4 o'clock, P. M. and just as I was inquiring for some conveyance to the residence of a brother in the N. E. part of the town, Providence, that has always been exceedingly kind to me, sent another brother from Caledonia who took me in his carriage, and "brought me on my journey." This may seem at first a trifling incident; but in relation to providential dealings it is said, "Whoso is wise and observeth these things, even they shall understand the loving kindness of the Lord."

To-morrow I expect, God willing, to attend the New-York Baptist Convention; and my next will give you some account of its early proceedings.

Yours, truly,

DELTA.

No. 2.

EAST MENDON, N. Y. Oct. 17, 1833.

DEAR BROTHER,

I arrived in this town from East Bloomfield, on the 15th instant, to attend the New York Baptist Convention. On Tuesday evening a discourse was delivered by Rev. John L. Fulton, from Matthew xxii. 4. The theme of the preacher was, "The universal obligation of men to believe the Gospel." His sentiments were good, and his manner impassioned. The people seemed attentive, and I trust that favorable impressions were made upon their minds.

On Wednesday morning, the Convention was opened with prayer by Rev. Joseph Elliott. Both the preachers appointed having failed, the Convention sermon was preached by Rev. Mr. Wade, the Missionary, from Matthew xxviii. 20. "Lo, I am with you always, even unto the end of the world." In illustrating the text, Mr. Wade gave a deeply affecting account of the Burman religion—the sufferings and labors of himself and fellow laborers—the success attending their mission—and the character of the native converts. I should judge that nearly all present were repeatedly in tears. The presence of the Burman and Karen, "the first fruits" of the mission, in their native costume, imparted additional interest to the occasion. At the close of the sermon they ascended the pulpit, and answered several questions propounded to them by different brethren.

One question was, Do you feel it your duty to pray for the American Christian? The Burman answered, "I feel to pray for them while I am in this country; but when I get home, and find people so much more wicked, I am afraid I shall forget to pray for the American disciples." Another question was, "Did the people persecute you when you became a disciple?" The Burman replied, "Yes, they drove me away from them." I then asked him whether he was not tempted to renounce his religion when he was thus persecuted by his countrymen? He promptly answered, "With regard to going back to idolatry, I could not think of that; I wanted to see how far they would carry their persecution; and the more they persecuted me, I preached Christ the harder." The Burman repeated the Alphabet of his native tongue, and the Karen and the Taling Alphabet. I have not time to add on this subject. A collection was taken amounting to \$54.50.

The Convention was organized by the choice of Rev. O. C. Comstock, Moderator. Rev. Joseph Elliott, Scribe. Prayers were offered by Rev. E. Galusha, and the Convention adjourned.

At half past two o'clock P. M. the Convention again assembled, when the Throne of Grace was addressed by Rev. Elijah Weaver.

The certificates of the delegates were received, and the names of members entered. There was a large number. It was interesting to notice the manner in which the immense congregation came "up to the house of God" from various directions. Many came in large wagons drawn by two horses, containing from six to ten persons each. I counted 136 carriages around the meeting-house.

At the adjournment Rev. O. C. Comstock prayed. After the dismissal one of the brethren gave the following appointments: "The Board will meet at the School-house, Sister Wade will meet the females in this house and make some communications on the Burman Mission, and brother D. . . will preach to the males in the grave yard. I hope all who are dead will go and hear him." I at first thought it would be a needless task to preach to such a congregation; but recollecting that Jesus said, "The dead shall hear," &c. I took courage, and repaired to the place appointed. A grave was my footstool, and the marble slab erected in memory of its mouldering tenant, my pulpit. The place of meeting, and the brevity of time allowed to the service, suggested to my mind the words of Solomon, as appropriate to the occasion: (Ecclesiastes ix. 10.) "Whatsoever thy hand findeth to do, do it with thy might; for there is no work nor device, nor knowledge, nor wisdom in the grave." The season was solemn.

Mrs. Wade's meeting with the females was fully attended, and spoken of as one of thrilling interest. Those who were allowed to hear her. A spontaneous contribution was given her, as the meeting closed, consisting of \$24.93; four strings of gold beads; two sets of ear-drops; ten or twelve gold rings; two silk handkerchiefs; one cotton handkerchief; one black lace veil; one paper of silk, and one muslin cap. Comment is unnecessary.

The evening session was opened with prayer by Rev. Philander D. Gillet.

A Report was made on the union of the Baptist Register at Utica, with the Baptist Repository, at New York, recommending the renewal of the lease for publishing the Register, as the paper of the Convention. The Report was accepted. The Treasurer made his Report. From this document it appeared that \$1863.05 had been expended. Balance on hand \$3210.48.

Acceptance moved by Rev. J. Peck; seconded by Rev. Ichabod Clark.

A Report on the Indian Station at Tonawanda. The receipts had amounted to \$500. The Indians are expected to remove to the West. Rev. Jared D. Cole moved the acceptance of the Report; Rev. Henry Davis seconded it. From the Agent's Report it appeared that he had collected during the year more than \$400. An agent, especially such an one as Rev. J. Peck, is a valuable auxiliary to a Convention.

On motion of Rev. P. D. Gillet, seconded by brother A. M. Beebe, the Report was accepted. The Report of the Board of Directors, detailing the operations of the Convention was then read. Thirty-two feeble churches had received aid; and an aggregate of 3 years of ministerial service, had been performed among the destitute of this State.

On motion of Rev. Jonathan Going, seconded by brother G. F. Davis, the Report was accepted, and ordered to be published. All the brethren accompanied their resolutions with remarks. Much interest was manifested in the services of the evening.

At half past nine the Convention adjourned. Prayer by brother G. F. Davis.

This morning the session was resumed at eight o'clock. Prayer by Rev. E. W. Clark. Resolutions in favor of several Societies, Institutions, &c. were passed. I must now (at 10 o'clock) leave, and of course cannot give further details, except that the next session is to be at Utica, and that Dr. Welch, of Albany, is to preach the sermon. Yours,

DELTA.

## WATERVILLE COLLEGE.

It is already known to the public, that the Rev. Rufus Babcock, Jr. has been unanimously appointed to, and has accepted the Presidency of the interesting, important, and flourishing college at Waterville, Me. Among the numerous literary institutions in our country, this college already holds an important station; and ranks deservedly high. As it was founded by the Baptists, and is designed to be under their superintendence, though conducted with the utmost liberality to all, it has superior claims upon their patronage and their prayers. Upon the resignation of its late talented and devoted President, the Rev. Jeremiah Chapin, fears were entertained by many, that the office could not soon be as favorably filled. But in the choice and acceptance of Mr. Babcock, the community have ample reason to congratulate themselves, the denomination, and the interests of sound learning. The first Baptist church and Society in Salem, Mass. of which he was the beloved and eminently successful pastor, have subjected themselves to great self-denial in submitting to what they considered a call of duty, to release Mr. Babcock from their service; that he might give himself to increased care and labor in another part of the vineyard: nor could it be with less painful recollections and anticipations on his part, that he leaves a people greatly endeared to him, to assume extended, diversified, and, (to him) untried responsibilities. There are now one hundred students connected with the college, two thirds of whom are pious; most of whom are approved for the ministry. Such facts are cheering in reference to the moral state of the college. But we have the best authority for adding, that, perhaps no college presents greater facilities for obtaining at the cheapest rate, and with the least exposure to loss of health or morals, a thorough education. Good board is furnished at one dollar per week; and sixty students are now devoting three hours a day to mechanical labour, by which they earn from one to two dollars or more each, in the week. Removed as they are, from the corrupting allurements and vices of large cities, and subjecting themselves to a portion of manual labor, the graduates of Waterville may be expected to come forth to the duties of life, in the possession of sound minds in sound bodies; to bless the world with the fruits of their labor bestowed upon intellectual culture. It would be injustice to the other members of the Faculty at Waterville, should we fail to say of them; that they are well known to be masters of the several branches of literature and science to which they are devoted; are energetic working-men; and greatly beloved by the members of college. With two such colleges within reach, as Brown University at Providence, R. I. and Waterville College in Maine, if our denomination fail to send its sons to one of them for an education, when sent at all, mankind may justly reproach us, nay, we must reproach ourselves with proving recreant to our own best interests.

MEANWHILE OCCURRENCE.—We have this day heard a rumor, which we fear is true, of the loss of the Phoebe, yacht, of Dublin, off the coast of Wales, during the late gales, with her owner, Mr. Hargrave, his lady and four children on board. The body of Mrs. Hargrave, it is said, has been washed on shore near Aberystwith. These are the only particulars which have reached us.

—The above melancholy account is too truly confirmed; father, mother, and five children, have all perished.—*Dublin Etc. Post.*

The Marquis of Anglesea retires from the Vice-regal office in Ireland, in consequence of the precarious state of his health, and is succeeded by the Marquis Wellesley, who will leave London for Dublin on or about the 20th inst. The Duke of Argyll succeeds Lord Wellesley in the office of Lord High Steward.

In a letter from a merchant at Pera, a suburb of Constantinople, it is stated that the Grand Seigneur's favorite Sultan, the Empress Enidhas has eloped from the Seraglio with a young officer of the Chasseurs of Novogorod.

EXPLOSION.—The powder mill, in Southwick, belonging to Col. Solomon Smith, exploded on Friday evening. The concussion was tremendous, the shock having been sensibly felt as far as Monson in one direction, and Deerfield in another, and we add in Hartford—happily no person was injured. The gearing of the mill was not in perfect order, and it is supposed that the powder had become ignited by a spark caused by friction in the machinery. Four small buildings constituted the mill, three of which were blown to atoms, and one side of the fourth stove in. The fourth building contained about forty kegs of the best powder, about which the explosion had scattered brands and cinders—the "powder boys" surrounded, kicked away the brands and extinguished the fire, saving the building and the powder; a deed of desperate daring and cool hardness that few would be guilty of.

Two young men were proceeding to the mill just before the explosion, to stop the machinery. On their way they stopped at a neighbor's, a few minutes, for "bread and honey"—had they proceeded directly on they would have arrived about the mill at the time of the explosion. These two chaps should ever have a fondness for "bread and honey."

About one hundred kegs of powder exploded. The loss is estimated at one thousand dollars.—*Springfield Journal.*

CRAWFORDSVILLE, (Ind.) Oct. 2.

STORM.—On Saturday last we were visited with a most violent storm, destroying timber in great quantities, and we understand some few cattle in the neighboring country. Some thirty five miles south, it is reported to have been a most tremendous hurricane leveling every thing before it. A citizen of this place, who was ten or twelve miles south of Greensdale, Putnam county, during the storm, with a team, relates a most distressing story. He says, at the commencement of the storm he was in company with another wagon, in which there were a man, his wife and four children, the woman appears, was in the back part of the wagon, with one child in her arms; the wind blew at such a terrible rate that their horses would not proceed, and while in this situation, a falling tree came in contact with their wagon, and instantly killed the woman and child which she had in her arms crushing the wagon into atoms. The man, and the other three children who were in the fore part of the wagon escaped unhurt.

He also states, that about twelve miles this side of Greensdale, a young man and his horse were killed; and another man had his leg broken and horse killed, by the falling timber. A number of cattle also shared the same fate.

Since the above was in type, we are informed that a severe hurricane visited the neighborhood of "Big Rock," yesterday (Tuesday) morning, which unroofed houses, destroyed timber, &c. to a great extent.

Commercial intercourse with France.—The Right Hon. Poulett Thompson has taken his departure for the continent, where he has long been negotiating a commercial treaty with France, calculated to cement the good understanding between the two countries, by improving a free commercial intercourse, equally advantageous to both.—*Globe.*

Forgery.—This species of crime will, in future, be punished with increased severity, from which the delinquents can have no chance of escaping. The judges have now been empowered to order those convicted to four years imprisonment, and to be kept to hard labor in this country, before the term of transportation begins. The same punishment is provided for horse stealing, &c.—Vide the recent act repealing the penalty of death for house-breaking, &c.

A letter, under date of September 30th, received in New York from Vernon, Alabama, states that Gov. Gayle has ordered out the militia to fight the United States' troops in the Creek nation.

ROBBERY.—A trunk belonging to Mr. Hyde, of Baltimore, containing \$28,180 in bank notes, was stolen from the stage on its way to Frederickburg, from this city. The trunk was afterwards found about two miles from the city. A part of the money amounting to \$12,000 was found near the Lancasterian school on Monday evening. The remainder with the exception of a few hundred dollars has since been recovered. It was found secreted in a dwelling-house in this city. Two colored persons have been taken up, a third named Minor has made his escape.

A NEW FASHIONED STEAMBOAT.—The Daily Troy Press gives a description of a Steamboat on an entirely new plan, which Mr. Burden, an ingenious mechanic of that place, is now building. He has constructed two large trunks, (made of staves), each 300 feet long, and 8 feet diameter in the centre, tapering off each way to a point. These trunks are to be placed side by side, sixteen feet apart at the centre, and connected together by transverse timbers, upon which the deck is to be laid and the machinery placed. It is designed to propel the boat with one wheel only, which is to be placed between the trunks at the centre. The buckets will be sixteen feet long, and the diameter of the wheel considerably greater than in common boats. The engine will be horizontal, and is designed ordinarily to exert a seventy-five horse power, but is so constructed that greater may be had if necessary.

It is supposed that this boat will be able to carry at least an equal burden with an ordinary one, while the saving in materials (there being no timber), weight, cost of construction, and propelling power, will be about 50 per cent. The resistance encountered by the bow of a common boat from the water it is thought will be avoided; first by presenting a breadth of beam merely nominal; and second, by the action of the wheel in the centre, the water, instead of accumulating at the bow, will be carried through between the two trunks and thrown astern; whereby the hindrance commonly occasioned by "suction" will be avoided.

The boat will be 300 feet long, and forty wide. It is expected to have a speed of twenty-five miles an hour, so as to make the passage between Albany and New York (150 miles) twice by daylight. The trunks have already been rolled into the Hudson.—*Spirit of the Age.*

## MARRIED.

In this city, on the 21st inst. by Rev. George Phippen, of Suffield, Rev. John B. Cooke, of Livingston, New Jersey, and late a student at the New York Theological Institution, to Miss Susan L. Huntington, daughter of Hezekiah Huntington, Esq. of this city.

Mr. and Mrs. Cooke immediately took the stage for Salem, Mass. from whence they are to embark the present week for the Kingdom of Siam in the East, to join the American Baptist Mission in that land of idols.

In Suffield, on the 17th inst. by Rev. George Phippen, Mr. Charles Mather, to Miss Mary L. Hathaway, daughter of Mr. Luther Hathaway, all of Suffield.

In Tolland, by Rev. Levi Walker, Jr. Mr. Francis Wiley, of Hartford, to Miss Lydia B. Sweetser, of South Reading, Mass. By the same, Mr. George Grant, of Sullivan, N. Y. to Miss Lucy Chapman, of Tolland.

In Marlborough, by Oliver Phelps, Esq. Mr. Orria Dickinson, to Miss Mary Rodman.

In Canton, by the Rev. J. M. Graves, Mr. Luke Winchel, to Miss Caroline C. Gibbons, both of Granville, Mass. Mr. William A. Stewart, to Miss Melissa Clarke, both of Blanford, Mass. Mr. Peter Talcot, of New Hartford, to Miss Sally McNary, of Canton.

At Deep River, on the 4th inst. by the Rev. O. Spencer, Oliver C. Carter, Esq. to Miss Martha J. Brockway.

On the 23d instant, by the Rev. Asahel Morse, Dr. Flavel B. Graham, to Miss Caroline Phelps, daughter of Lamuel Phelps, Esq.

## DIED.

In this city, Mr. Normand Smith, Jun. aged 38.

In this city, William Isaac, aged 2 years, son of Mr. Isaac Gilbert.

In this city, Maria, daughter of Mr. James Burt, aged one year.

In Marlborough, on the 21st inst. of the group, Lee, son of Capt. Moseley Talcott, aged 5.

In Granville, New York, on the 25th ult. Rev. Lemuel Haynes, aged 50 years. He was a colored man.

This aged and devoted servant of Jesus Christ, was born in Hartford, Conn. brought up in a pious family in Granville, Mass. where he became hopefully pious and with comparatively small advantages, entered upon the work of the Christian ministry as an evangelist, when not far from twenty-seven years of age.

During a service of more than fifty years in the church, few have performed a greater amount of pulpit labor, or discovered an equal measure of originality, or fruitfulness of mind. He was a man of fervent piety, and possessed the power of ministering remarkably, to the comfort of the afflicted.

## CIRCULAR.

OF THE EXECUTIVE COMMITTEE OF THE CONNECTICUT TEMPERANCE SOCIETY.

At a meeting of the Executive Committee of the Connecticut Temperance Society, held at Hartford, October 16th, 1833.

Resolved to recommend and appoint a Convention of the friends of Temperance in this State, to be held at Middletown, on Tuesday the 3d day of December next, at 2 o'clock P. M. to consider the best means of extending by general diffusion of information, and the exertion of a kind and persuasive moral influence, the principle of abstinence from the use of ardent spirit, throughout the community.

Resolved that said Convention consist of Delegates from the several County, District, Town, and other Temperance Associations in this State.

Resolved that the American Temperance Society, and the State Temperance Societies of other States be, and they are hereby invited to send delegates to the Convention.

In behalf of the Committee,  
SAMUEL H. RIDDELL, Secretary.

## NOTICE.

The Dedication of the new Baptist Meeting-house in Southington, will take place on Thursday, the 1st of November. Services to commence at 10 o'clock, A. M. Rev. R. H. Neale is expected to preach on the occasion. Ministering brethren and others are invited to attend.

IRENEUS ATKINS.

## NOTICE.

A Ministers meeting will be held in King street, in the north west part of Danbury, at the house of Deac. Thomas Sherwood, on Tuesday the 5th of Nov. next. The ministering brethren are requested to meet early in the morning of said day, as a committee appointed to revise the Constitution of the Union Association, have appointed to meet on the same day and at the same place.

SILAS AMBLER.

## NOTICE.

A Protracted meeting will be held with the first Baptist church in Danbury (King street), on Wednesday the 6th of Nov. next. Preaching to commence at half past ten, A. M. Ministering and other brethren are earnestly invited to attend, and labor for the spiritual good of this church, which has been greatly afflicted and weakened by unhappy difficulties.

SILAS AMBLER.

## NOTICE.

THE Farmers Society of Suffield, will hold their Annual Cattle Show and Fair near the Meeting-house in the 1st Society, on Wednesday the 6th day of November next, at 9 o'clock, A. M. A punctual attendance is requested.

A. KENT, Secretary.

Suffield, Oct. 17, 1833.

## NOTICE.

At a Court of Probate holden at Bristol, within and for the District of Bristol, on the 23d day of October, A. D. 1833.

Present HENRY A. MITCHELL, Esq. Judge.

On motion of George Welch and Rollin Atkins, Executors of the last will and testament of Austin Bishop, late of Bristol, within said district, deceased.

This Court doth decree that six months be allowed the creditors of said estate to exhibit their claims against the same to said executors after they shall have given public notice of this order, by advertising the same in a newspaper published in Hartford, and by posting the same on a public sign-post in said town of Bristol. Certified from Record.

HENRY A. MITCHELL, Judge.

All persons indebted to said estate are requested to make immediate payment to

GEORGE WELCH, } Executors.  
ROLLIN ATKINS, }

Oct. 26. 41

## NOTICE.

At a Court of Probate holden at Simsbury within and for the District of Simsbury, on the 2nd day of October, A. D. 1833.

Present, JOHN O. PETTIBONE, Esq. Judge.

On motion of John Case, Administrator on the estate of Arnold D. Humphrey, late of Canton within said district, deceased.

This Court doth decree that six months be allowed the creditors of said estate to exhibit their claims against the same to said Administrator, after he shall have given public notice of this order, by advertising the same in a newspaper published in Hartford, and by posting the same on a public sign-post in said town of Canton. Certified from Record.

JOHN O. PETTIBONE, Judge. 41

Oct. 28.

## FOR SALE OR RENT.

One half of SLIP No. 74, in the Baptist Church. Enquire of OLMSTED & CHAPIN.

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## POETRY.

For the Christian Secretary.

Versification of 1st Corinthians, chapter xiii. verses 1st, 2d, 3d.

Could I like angels paint the love of God;  
With tongue like theirs proclaim his works abroad,  
How base my service! and how mean my part!  
If Charity did not possess my heart.

Could I like prophets which have lived before,  
Teach millions their Creator to adore;  
My teaching all would be an empty show,  
If Charity, pure charity I did not know.

Had I all knowledge heaven or earth could give,  
And should I perfect as the angels live;  
My knowledge, and my walk would be a feint,  
If Charity did not perfect the saint.

Were I the gift of prophecy possess'd,  
And did each sacred passion fire my breast;  
I still should act a hypocritical part,  
If Charity did not direct my heart.

Had I a faith which could calm the sea,  
And to the mountains say, removed be,  
My faith how weak! and my pretence how vain,  
If Charity did not within me reign.

Should I, possessing lands and heaps of gold,  
To feed the poor most freely have them sold;  
Or give my body to devouring flame,  
Without true Charity I nothing am.

JUSTITIA.

Hartford, Oct. 22, 1832.

From the London Christian Observer.

## MR. WILBERFORCE.

It is instructive to observe the early Parliamentary career of this great man. If there was a being gifted with more than human kindness, it was Mr. Wilberforce. His tone, his manners, his look, were all conciliatory, even to persuasive tenderness; yet we have already seen him reproved for undue severity by Fox, and we next find him tutored in meekness by Pitt! In 1786, in a debate on the commercial relations with France, Burke had provoked Mr. Wilberforce into some acrimony of retort, when Mr. Pitt checked him for his imprudence, telling him "it was far beyond his powers as his wishes, to contend with such an opponent as Burke in abuse and personality."

We have not space to follow in detail the Parliamentary history of Mr. Wilberforce. We must hasten on to that great question, to which he devoted his best powers and his best days; the Abolition of the Slave-Trade. It was in 1788 that Mr. Wilberforce first gave notice of his purpose to draw the attention of the Legislature to this subject; but indisposition prevented him from executing it; and on the 9th of May in that year, Mr. Pitt undertook the duty for him. A resolution passed the House, that it would proceed in the next session to consider the state of the Slave-Trade, and the measures it might be proper to adopt with respect to it. Even at that early period of his life, so well acknowledged were his talents and his character, that both Pitt and Fox expressed their conviction that the question could not be confided to able hands. Before the House proceeded with the inquiry, Sir William Dolben, the member for the university of Oxford, moved for leave to bring in a bill to regulate the transportation of slaves. The bill was lost upon a question of privilege; but, in its passage through both Houses, evidence at great length was examined, proving all the horrors of the system. We have been much struck in the perusal of the debates, by the identity of tone and sophism between the pro-slavery men of that day and their successors in the present. Lord Thurlow talked pathetically, not of the murder of the slaves, but of the ruin of the traders; Lord Sydney eulogized the tender legislation of Jamaica; the Duke of Chandos deprecated universal insurrection; and the Duke of Richmond proposed a clause of compensation!

On the 12th of May, 1789, Mr. Wilberforce again brought the question before the House, introducing it with one of those powerful and impressive speeches which have justly classed him among the most eloquent men of his day. He offered a series of resolutions for their consideration and future adoption; and on the 25th of May the debate was renewed. The usual evasion of calling for further evidence was successfully practised by his opponents, and the further consideration of the matter was adjourned to the following session. Sir William Dolben's act, however, for the regulation of the trade, was passed.

In 1790, Mr. Wilberforce revived the subject; but, though more evidence was taken, and on this occasion before a select committee, nothing effectual was done, and the question was again postponed. In the following year another committee above stairs was appointed to prosecute the examination of witnesses; and on the 18th of April, Mr. Wilberforce again opened the debate with a copious and energetic argument. Pitt, Fox, William Smith and other members, came forward to support him; but in vain; slave traders in 1791 were not more accessible to the voice of reason, or the cry of humanity, or the reproach of conscience, than slave-owners of 1833; and his motion was lost by a majority of 75.

But Mr. Wilberforce was not to be discouraged. It was the noble trait of his long and useful life, that he uniformly adhered to principle: neither calumny, nor difficulty, nor defeat, could make him swerve, even for a moment, from his determined purpose; and by principle he triumphed. On the 31 of April, 1792, he again moved the abolition; and he was again opposed by all the virulence and all the sophistry of colonial interest. The West Indian advocates recommended, then as now, palliatives and ameliorations, but protested against the only cure. Mr. Bailey talked of the great religious cultivation of the slaves: Mr. Vaughan recommended schools for education: Colonel Thornton predicted the ruin of our shipping; and Mr. Dundas had the merit of first proposing "gradual measures!" The ruse succeeded, and *gradualism* was carried by a majority of 68. Another attempt was made on the 27th day of April, to alter the period of Abolition, fixed by Mr. Dundas for the first of January, 1800, to the first of January, 1793. This was lost by a majority of 49; but a compromise was subsequently effected, limiting the time to the 1st of January 1796. The Bill, however, did not pass the Lords. There, of course, further evidence was required!

In 1794, Mr. Wilberforce limited his exertions to the introduction of a bill to prohibit the supply of slaves to foreign colonies. It passed the

Lower House, but was also thrown out in the Lords, by a majority of 45 to 4. Is it that Peers, like the geese of Rome, have more intellect than others to perceive approaching danger? or too much strength of mind to be unseasonably affected by the sufferings of their fellow-subjects?

In 1795, Mr. Wilberforce moved an amendment on the Address. His object was to promote a pacific relation with France; and, at a later period of the session, he made another motion to the same effect; but we purposely refrain from entering upon this topic.

Nothing could long divert him from the theme of Abolition; and, even in the midst of these busy times, he made an opportunity of again calling to the attention of the Legislature. On the 26th of February he moved for leave to bring in his bill. Mr. Dundas moved an amendment, for postponing the motion for six months; and it was carried by a majority of seventeen. On the 18th of February, 1796, Mr. Wilberforce again brought the question forward; but on this occasion he failed, by a majority of four in favour of postponement; and he was defeated by the same majority in 1798, although in the intervening year an address to the crown, praying for its interposition with the Colonial Legislatures to encourage the native population of the islands had been carried. The same bad success attended his exertions in 1799, although on this occasion he was strenuously supported by Mr. Canning.

We believe it was not till 1804 that Mr. Wilberforce renewed his attempts to awaken the Parliament to their duty: in that year, on the 30th of May, he moved that the House should resolve itself into committee, and he preface his motion with one of the most impassioned speeches ever made within its walls. We have generally heard it acknowledged to have been his grandest effort in the cause. His Bill passed the third reading, by a majority of thirty-six; but at so late a period of the session that it was too late to discuss it in the Lords; and, on the motion of Lord Hawkesbury, it was postponed to the ensuing session. This was the last time that Mr. Wilberforce took the lead in this great question. On the 10th of June, in 1806, Mr. Fox, being then in office, brought it forward at Mr. Wilberforce's special request. He introduced it with a high eulogium upon him. "No man," he observed, "either from his talents, eloquence, zeal in the cause, or the estimation in which he was held in that House and in the country, could be better qualified for the task."

Bitter experience has since proved how little either talents or eloquence, zeal or public estimation, have to do with the success of public measures that have no better foundation than humanity and justice, even when backed by popular opinion. Mr. Wilberforce rightly calculated on the superior influence of Ministerial power. The Bill, under the auspices of Government, passed the Lower House by a majority of 114 to 15; and through the efforts of Lord Grenville, was, at length, triumphant in the Lords. But the triumph was fairly given to Mr. Wilberforce. He was hailed with enthusiastic acclamations on re-entering the House after his success; and the country re-echoed the applause from shore to shore.

We dare not presume to describe the character of this illustrious servant of God. Nor is it necessary: every one among us, high or low, rich or poor, has been more or less familiar with his virtues; for, in private or in public, the man was still the same. He had formed a little paradise around him, and it attended him wherever he went. Tenderness, affectionate sympathy for the least woe or suffering of his neighbor, yet a benevolence so expanded that every man seemed his neighbor, characterized him at home or abroad. He was happy in himself, for he wished and he sought the happiness of all around him. The protection of the Negro was only an emanation from that principle of love which seemed to govern every action and every thought; a brighter coronation of that light which radiated in all directions, and spread warmth and comfort on all within its rays. He lived for others; he died for himself, to enjoy in all its fulness the heaven which he had endeavored to realize on earth, by following the footsteps of that Saviour on whose atonement he entirely rested for salvation.

In his domestic life, Mr. Wilberforce was playful and animated to a degree which few would have supposed, who had been accustomed to regard him only as the leader of the religious world. He was extremely fond of children, and would enter into their gambols with the gaiety of a school-boy. We need scarcely add, that he was the idol of his own. Their veneration, their filial attachment, bordered on enthusiasm; their hourly attendance on his wants, resembled the maternal anxiety of a widowed parent for an only child. Mr. Wilberforce was particularly happy in conversation; his memory was richly stored with classical allusion; a natural poetry of mind constantly displayed itself; a melodious cadence marked every thought and every expression of the thought. He was seldom impassioned; not often energetic; but his tones were mellifluous and persuasive, exactly according with the sentiment they conveyed. Those who studied the character of his elocution in public, cannot fail to recognize the same distinguishing traits in all the speeches of his later years.

Mrs. Carmichael in her "Domestic Manners and Society in the West Indies" gives the following curious and extraordinary account of the Chasseur Ant, common at Trinidad.—*N. Y. Weekly Messenger.*

## THE CHASSEUR ANTS AND THEIR PREY.

One morning my attention was arrested at Laurel Hill (Trinidad), by a number of black-birds whose appearance was foreign to me; they were smaller but not unlike an English crow, and were perched on a calabash tree near the kitchen. I asked D. who at that moment came up from the garden, what could be the cause of the appearance of so many of these black birds. She said, "Misses, dem be a sign of the blessing of God; dey are not the blessing, but only de sign, as we say, of God's blessing. Misses, you'll see afore noon time, how de ants will come and clear de houses." At this moment I was called to breakfast, and thinking it was some superstitious idea of D's, I paid no further attention to it. In about two hours after this, I observed an uncommon number of chasseur ants crawling about the floor of the room; my children were annoyed by them and seated themselves on a table, where their legs did not communicate with the floor.

They did not crawl upon my person, but I was now surrounded by them. Shortly after this the walls of the room became covered by them, and next, they began to take possession of the tables and chairs. I next thought it necessary to take refuge in an adjoining room, separated only by a few ascending steps from the one which we occupied; and this was not accomplished without great care and

generalship; for, had we trodden upon one, we should have been summarily punished. There were several ants on the steps of the stair, but they were not near so numerous as in the room we had left, but the upper room presented a singular spectacle: for not only were the floor and walls covered like the other room, but the roof was covered also.

The open rafters of a West India house at all times afford shelter to a numerous tribe of insects, more particularly the cock-roach; but now their destruction was inevitable. The chasseur-ants, as it trained to battle, ascended in regular thick files to the rafters, and threw down the cock-roaches to their comrades on the floor, who regularly marched off with the dead bodies of the cock-roaches, dragging them away by their united efforts with amazing rapidity. Either the cock-roaches were stupefied to death on the rafters, or else the fall killed them. The ants never stopped to devour their prey, but conveyed all to their store-house. The windward windows of the room were glass, and a battle now ensued between the ants and jack-spaniards, who pursued on the parts of glass. The jack-spaniard may be called the wasp of the West Indies; it is twice as large as a British wasp, and its sting is in proportion more painful. It builds its nest in trees and old houses, and sometimes in the rafters of a room. The jack-spaniards were not quite such easy prey, for they used their wings, which not one cock-roach had attempted. Two jack-spaniards hotly pursued on the window, alighted on the dress of one of my children. I entreated her to sit still and remain quiet. In an almost inconceivable short space of time, a party of ants crawled upon her neck, surrounded the two jack-spaniards, and crawled down again to the floor, dragging off their prey, and doing the child no harm. From this room I went to the adjoining bed-chamber and dressing-room, and found them equally in possession of the chasseurs. I opened a large military chest of linen, which had been much infested; for I was determined to take every advantage of such able hunters; I found the ants already inside; I supposed them must have got in at some opening at the hinges. I pulled out the linens on the floor, and with them hundreds of cock-roaches, not one of which escaped.

We now left the house, and went to the chambers, built at a little distance; but these all were in the same state. I next proceeded to open a store-room at the other end of the house, for a place of retreat; but to get the key I had to return to the under room, where the battle now was more hot than ever; the ants had commenced an attack upon the rats and mice, and strange as it may appear, they were no match for their apparently insignificant foes. They surrounded them as they had the insect tribe, covered them over, and dragged them off with a celerity and union of strength, that no one who has not watched such a scene can comprehend. I did not see one rat or mouse escape, and I am sure I saw a score carried off during a very short period.

We next tried the kitchen—for the store-room and boy's pantry were already occupied; but the kitchen was equally the field of battle, between rats, mice, cock-roaches and ants killing them. A huckster negro came up selling cakes, and seeing the uproar, and the family and servants standing out in the sun, he said—"Ah, Misses, you have got the blessing of God to day, and a great blessing it be to get such a cleaning." I think it was about ten when I first observed the ants; and about twelve the battle was formidable; soon after one o'clock the great strife commenced with the rats and mice; and about three, the houses were cleared. In a quarter of an hour more the ants began to decamp, and soon not one was to be seen within doors, but the grass round the house, was full of them; and they seemed now feasting on the remnant of their prey, which had been left on the road to their nests; and so the feasting continued till about four o'clock, when the black birds, who had never been long absent from the calabash and pois deux trees in the neighborhood, darted down among them, and destroyed by millions those who were too sluggish to make good their retreat. By five o'clock the whole was over; before sun down the negro houses were cleared in the same way; and they told me they had seen the black birds hovering about the almond trees as early as seven in the morning. I never saw these black-birds before or since, and the negroes assured me that they never were seen but at such times.

From the New York Mirror.

## FIRST IMPRESSIONS OF EUROPE.

EASTERN SUNDAY.

The ceremonies of Easter Sunday were performed where all the others should have been—in the body of St. Peter's. Two lines of soldiers, forming an aisle up the centre, stretched from the square without the portico to the sacred sepulchre. Two temporary platforms for the various diplomatic corps and other privileged persons occupied the sides, and the remainder of the church was filled by thousands of strangers, Roman peasantry, and contadini (in picturesque bodices, and with golden bodkins through their hair), from all the neighbouring towns.

A loud blast of trumpets, followed by military music, announced the coming of the procession. The two long lines of soldiers presented arms, and the equires of the pope entered first, in red robes, followed by the long train of proctors, chamberlains, mitre-bearers, and incense-bearers, the men-at-arms escorting the procession on either side. Just before the cardinals, came a cross-bearer, supported on either side by men in showy surplices carrying lights, and then came the long and brilliant line of white-headed cardinals, in scarlet and ermine. The military dignitaries of the monarch preceded the pope, a splendid mass of uniforms, and his holiness appeared, supported in his great gold and velvet chair, upon the shoulders of twelve men, clothed in red damask, with a canopy over his head, sustained by eight gentlemen, in short, violet-colored silk mantles. Six of the Swiss guard (representing the six catholic cantons) walked near the pope, with drawn swords on their shoulders, and after his chair followed a troop of civil officers, whose appointments I did not think it worth while to inquire. The procession stopped when the pope was opposite the "chapel of the holy sacrament," and his holiness descended. The tiara was lifted from his head by a gold to adore the "sacred host," which was exposed upon the altar. After a few minutes he returned to his chair, his tiara was again set on his head, and the music rang out anew, while the procession swept on to the sepulchre.

The spectacle was all splendor. The clear space through the vast area of the church, lined with glittering soldiery, the dazzling gold and crimson of the coming procession, the high papal chair, with the immense fan-banners of peacock's feathers, held aloft, the almost immeasurable dome and mighty pillars above and around, and the multitudes of silent people, prostrated in a scene which, connected with the idea of religious worship, and added to by the swell of a hundred instruments of music, quite dazzled and overpowered me.

The high mass (performed but three times a year) proceeded. At the latter part of it the pope mounted to the altar, and, after various ceremonies, elevated the sacred host. At the instant that the small white wafer was seen between the golden candlesticks, the two immense lines of soldiers dropped upon their knees, and all the people prostrated themselves at the same instant.

This fine scene over, we hurried to the square in front of the church, to secure places for a still finer one—that of the pope blessing the people. Several thousand troops, cavalry and footmen, were drawn up be-

tween the steps and the obelisk, in the centre of the piazza, and the immense area embraced by the two circling colonades was crowded by, perhaps, a hundred thousand people, with eyes directed to one single point. The variety of bright costumes, the gay liveries of the ambassadors' and cardinals' carriages, the vast body of soldiery, and the magnificent frame of columns and fountains in which this gorgeous picture was contained, formed the grandest scene conceivable. In a few minutes the pope appeared in the balcony, over the great door of St. Peter's. Every hat in the vast multitude was lifted and every knee bowed in an instant. Half a nation prostrate together, and one gray old man lifting up his hands to heaven, and blessing them!

The cannon of the castle of St. Angelo thundered, the innumerable bells of Rome pealed forth simultaneously, the troops fell into line and motion, and the children of the two hundred and fifty-seventh successor of St. Peter departed blessed.

In the evening all the world assembled to see the illumination, which it is useless to attempt to describe. The night was cloudy and black, and every line in the architecture of the largest building in the world was defined in light, even to the cross, which, as I have said before, is at the height of a mountain from the base. For about an hour it was a delicate but vast structure of shining lines, like the drawing of a glorious temple on the clouds. At eight, as the clock struck, flakes of fire burst from every point, and the whole building seemed started into flame. It was done by a simultaneous kindling of torches in a thousand points, a man stationed at each. The glare seemed to exceed that of noonday. No description can give an idea of it.

From the New York Observer.

## THE ENGLISH SERVANT GIRL.

The other was an account of the remarkable conversion of a girl in the north of England, who was servant-maid at an inn, the substance of which is as follows:

"Jane," said a pious traveller, while the girl was serving his table, "do you ever pray?"

"No, sir, I never did such a thing in my life," said the girl lightly, and rather in contempt.

"Well, I want you to engage, that you will go by yourself on your knees, once a day, and offer to God a short prayer, which I will dictate to you, and which you can easily remember, till I will then give you a sovereign" (one pound sterling). "The petition is this: O Lord, convert my soul, for Jesus Christ's sake. Amen."

"I will do it," said Jane, with her characteristic levity.

"Remember," said the gentleman, "I shall depend upon your honesty."

"Remember," said Jane, "I shall depend upon the sovereign."

The gentleman returned after some months, and took lodgings at the inn, expecting to see Jane. But as Jane did not appear, upon inquiry he was informed that she had left the house.

"For what reason?" said the gentleman.

"Why, sir," said the servant, that filled her place, "Jane got a new religion after you were here, and her mistress dismissed her."

"Call your mistress, will you?"

The mistress appeared, and the gentleman asked: "Madam, what has become of Jane?"

"Why, sir, Jane got a notion to read her Bible and pray, which was all well enough, as she was a good girl, and a more faithful servant for all that. But she was not content to pray and keep her religion to herself; she commenced preaching, and was troublesome. If any body did what she thought was wrong, she would contrive some way to rebuke them; and the worst of it was, our guests did not always escape her notice, if they drank a little too much, or behaved improperly. And such impertinence, you know, would not do in a public house like ours, we should lose our custom. So I was obliged to part with her, although I liked the girl, and could trust her in every thing."

"And where is she?" said the gentleman.

"She is at service at a near neighbour's."

"Will you send for her? I wish to see her."

Jane soon appeared, and the moment she saw the gentleman, she fell back into a chair, and burst into tears.

"What's the matter, Jane?"

As soon as she became a little composed, she was able, in a modest way, to communicate the substance of these facts:

"You remember sir, how you engaged me to say a prayer every day, and how lightly I entered into it for hire. I was as good as my word, and from that day commenced my task, and offered the petition regularly, as you gave it me: 'O Lord, convert my soul, for Jesus Christ's sake, Amen.' One night after I had offered this prayer, and laid me down to sleep, I began to think of the wickedness of the bargain I had made, of my motives, of my levity, and solemn mockery. I was distressed beyond what I can tell; I could not sleep; I arose, fell down on my knees, and began to pray in earnest; I wept bitterly; I tried to confess all my sins; and found no peace of mind, till I found it in Christ."

"Well, Jane," said the gentleman, putting his hand to his purse, and taking and offering her a sovereign. "I owe you this sovereign."

"Had I ten thousand sovereigns, sir," said Jane in tears, lifting her hands with surprise at the offer, "I could never pay you what I owe."

It is possible that some may feel an objection to this story on account of the eccentric and apparently exceptional mode adopted by this gentleman in dealing with the mind and conscience of Jane. I confess, that I have liked the end of the story better than the beginning; nor can I approve of such eccentric methods, as patterns for imitation. I have presumed there were reasons in this case, which we cannot appreciate; and that probably Jane betrayed some ruling passion, which suggested the proposal that was made to her. It is impossible for us in all cases to judge of propriety, independent of a knowledge of circumstance. Whatever might have been the judgment and discretion of the man, his mode of address seems to have been honored of God; and as it probably grew out of circumstances, it was not in that light, an eccentricity.

THE ST. SIMONIAN.—M. Eufantini, the father of the St. Simonians, and five of his apostles—namely, M. Holstein, a merchant, Oliver, a farmer, Lambert and Fournel, mining engineers, and Alexis Petit, a gentleman of property, are about to proceed to Marseilles, where they will embark for Egypt, with the intention, it is said, of proposing to the Pacha to undertake the cutting of the canal across the Isthmus of Suez to join the Mediterranean to the Red Sea. A few days ago the proper officer went to the residence of these people in Paris, to serve upon them a Decree of the Council of Discipline, for refusing to do duty in the National Guard. M. Eufantini told him that he and his apostles were not disposed to resist the commands of justice, and would present themselves on Wednesday at the Prefecture, to submit to the imprisonment to which they had been sentenced for their default. The day passed, but none of them appeared. In the evening officers were sent to Menilmontant, with a warrant to take them into custody, but, to their astonishment, they found the house completely deserted.

## J. W. DIMOCK, Merchant Tailor.

HAS just returned from New York, with a complete assortment of Goods of almost every quality and texture—Broadcloths from \$2.50 to \$12.00 per yard; Fashionable Striped and Plain Cassimeres, from Valencia, Silk, and Figured Velvet Vestings, from \$3.00 to \$5.00 per yard; Black, Blue, Green, and Brown Goat's Hair and Common Cambrics; fine White Flannels, and White Serge for Wrappers and Drawers; Rat. Buttons, Cassimere, Velvets, Fur Collars, Wrapper Stocks, Hdkfs., Cloak Cords—with a general assortment of Trimmings in his line.

All orders executed with promptness, and particular attention paid to Cutting custom.

17 Fall Fashion received.

N. B. WANTED immediately, two journeymen that are good workmen. Likewise two vest makers. Sept. 21. 8636

## MISS DRAPER'S SEMINARY.

THE Winter term of this Seminary will commence on the 13th of November next.

Terms of Tuition are as follows, payable one half in advance.

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| For Tuition in all the English branches, | \$12 00 |
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A small additional charge will be made in the winter term for fuel.

For the character of the Seminary, the following gentlemen are referred to:—

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| Rev. T. C. BROWNELL,    | Hartford.   |
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| Rev. GURDON ROBINS,     |             |
| JAMES M. GOODWIN,       |             |
| SAMUEL H. HUNTINGTON,   |             |
| GEORGE BEACH,           | Greenfield. |
| JOSEPH C. ALBERT,       |             |
| JESSE SAVAGE, Esq.,     |             |
| Rev. TITUS STROGO,      | 40          |

October 19.

## HATS, CAPS, &amp;C.

THE subscribers have on hand, of their own manufacture, a very extensive assortment of HATS, of every fashion and quality suited to the present season. They have also received their Fall supply of CAPS and FUR COLLARS, of every description and kind, which they can sell at the lowest New York prices, at wholesale or retail.

Also, a select lot of

## BUFFALO ROBES.

expressly for retail.

ALSO—of their own manufacture, Leather and Fur Gloves and Mittens, lined with fur, and fur bands, a very desirable article for winter wear.

Any fashion for Caps that they have not on hand, can be obtained on short notice.

HOADLEY & CHALKER.

Store 10 rods south-west of the State House. Oct. 19. 40

## LAMPS, &amp;C.

John W. Bull,

STATE STREET—SIGN OF LARGE FITCH,

OFFERS for sale, Astral, Mantel, and Brass Lamps, Lanterns and Refractors, for House, Church, Factory, and Store use; Wickless and Glassless for the same. Also a new and handsome assortment of China Sets, Dining and Tea Sets, Blue, Pink, Black, and Purple, including the Millennium Pattern.

## GLASS WARE.

of all kinds, at the lowest Boston and New York prices. Those in want will please examine the goods, and they can rely on finding a very complete assortment, and buying at as low prices as in this or any other market.

Oct. 12, 1833. 3639

## GRATES.

AN assortment of Russia Iron, Soap Stone, Cast Iron and Brass front Grates, for burning Leligh, Schuykill, and other coals—set to order, by

A. W. ROBERTS.

October 19. 40

## ETNA INSURANCE COMPANY.

INCORPORATED for the purpose of Insuring against LOSS and DAMAGE by FIRE only, with a capital of 200,000 Dollars, secured and vested in the best possible manner—offer to take risks on terms as favorable as other offices.

The business of the Company is principally confined to risks in the country, and therefore detached, so that its capital is not exposed to great losses by sweeping fires.

The office of the company is kept at the east door of Treat's Exchange Coffee House, State street, where a constant attendance is given for the accommodation of the public.

DIRECTORS OF THE COMPANY.

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| Thomas K. Brace,    | Joseph Pratt,    |
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| Griffin Stedman,    | Denison Morgan,  |
| Joseph Morgan,      | Daniel Burgess,  |
| Elisha Dodge,       | Elisha Peck,     |
| Jesse Savage,       |                  |

THOMAS K. BRACE, Presid.

JAMES M. GOODWIN, Secretary.

Hartford, June 21. 40

JUST RECEIVED AND FOR SALE BY

## F. J. HUNTINGTON.

Service aboard, comprising the personal narrative of a British Naval officer, during the late war.

History of the Rebellion in Scotland in 1745, and 1746. By Robert Chambers, author of traditions of Edinburgh. 2 vols. First American Edition.

Rush on the Voice, or the philosophy of the human voice, embracing the physiological history, together with the system of principles, by which criticism in the art of elocution may be rendered intelligible and instructive, definite and comprehensive. To which is added, a brief analysis of song and recitative. By James Rush, M. D.

How to be happy, written for the children of some dear friends. By Mrs. Sigourney.

Self discipline. By H. T. Burder, D. D.

The Spirit of Prayer, by Hannah More—to which is added prayers and meditations for every day in the week, and on various occasions.

Hartford, Oct. 5, 1833. 38

## PAINTING, GLAZING, &amp; PAPERING.